The Western Luminary.

PUBLISHED WEEKLY.--THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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For the Western Luminary.

Mr. Skillman,

If you think the following loose thoughts, suggested by reading the lines prefixed to them worthy an insertion in the "Luminary," you will please insert them, and oblige

A FRIEND.

In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation 'Tis my perfect scorn;
Object of my implacable disgust.
What!—will a man play tricks will be indulge
A silly fond conceit of his fair form
And just proportion, fashionable mien
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with a diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life? COWPER.

There are few things more painful and disgusting to a pious heart than to witness an affected manner in a minister of the Gospel of Jesus Christ. Few things are better calculated to bring dearth and gloom over the humble soul, that is hungering and thirsting for the "bread of life," than to sit under the ministry of one whose principal aim appears to be to obtain the plaudits of his congregation, and who, in order to effect this, can resort to all the *trickery* of theatrical attitudes and gestures.

Now, it does appear to me, Sir, that the minister of the Gospel who can enter the sacred desk with such feelings and aims, must be awfully mistaken with respect to his views of the sacred office. How far must he be wrong, who while he is standing between God and immortal souls, and professedly labouring to lead them to the Saviour manifests at the same time, by his strangely affected manner, that he is labouring rather to commend himself than his Master. How grovelling do the motives of the man who can thus act appear, when contrasted with those of the devout and conscientious minister of Jesus whose sole aim is to save souls from eternal death and bring them to love that Saviour to establish whose truth he is willing to brave not only the contempt of an ungodly world, but to meet even death itself.

Nothing has a greater tendency to commend the Gospel of Jesus Christ than a dignified simplicity in the presentation of its holy truths. And he who departs from this heaven-born simplicity in order to produce *effect* falls widely short of his aim. F.

OUR NATIONAL FREEDOM.

Extracts from a 4th of July Sermon.

The third topic for consideration relates to the exhortation; "stand fast therefore in this liberty." If the blessing be unequalled we scarce need persuasion to retain it. Shall we lightly esteem or foolishly hazard that which was so dearly bought, and is so richly worth the purchase! Certainly not.—Yet the exhortation is seasonable.—This liberty may become forfeit and its secure possession requires wisdom and precaution. How are we to stand fast in this liberty? Politicians will generally reply, let the bonds of confederation be strengthed by the cultivation of amicable feelings among ourselves and let our military and naval establishments be ever prepared to repel the attempts of foreign invasion. This provision, as far as it goes, is wise and wholesome. Every political precaution should be employed to preserve the union and fellowship already subsisting between the state governments; and although we are decidedly opposed to aggressive war, yet we maintain that to secure our peace and our liberties we should always be prepared for war. But the subject has a moral aspect under which it should be contemplated. We have already demonstrated our national independence to be a divine gift, and if we judge from the ordinary procedure of Providence we may conclude that its continuance is dependent upon the moral uses made of it. In the history of every extinct nation, we have their corruptions and extinction presented together as cause and effect. Whilst Israel was virtuous, it was free; but when guilty of moral and religious defections, subdued by its enemies, it endured the chastisements of the most high in foreign captivities. God is still the moral governor of the world, upon whom we are dependent—to whom we are amenable, and to whose well-pleasing we should ever have reference if we would secure the gifts of his benevolence.—We have much greater reason to apprehend the tendency of our own misconduct than the power of foreign aggression. Causes from without are not half so formidable and threatening as causes existing within the body politic. The immorality and irreligion of our citizens as indicative of unthankfulness to God, are calculated to affect our safety; and political abuses are dangerous to political institutions. There are certain vices of a flagrant character, which might almost be styled national from their general prevalence, from which we may reasonably apprehend danger. If some of them will not admit of efficient legislative interference, there is a moral remedy which every good citizen should be solicitous to apply. *Intemperance* is one of these, and a blasting evil in its nature. To say nothing of its effects on the soul we know that in proportion to its extent, it demoralizes--disqualifies for a just appreciation of civil liberty--paralyses the sinews of national strength, and it would be strange if it should not at length provoke the Almighty to pour out upon us national judgments. *The breach of the Sabbath* is another—heaven-daring in its character and eminently demoralizing. The Sabbath is an institution highly salutary in a political point of view, and highly important in relation to the welfare of the church, and woe to the nation when its observance shall be generally disregarded. *The countenance afforded to duelling* is another, and here the legislators of our country must bear the weight of responsibility. The individual who destroys the life of another with the hope of gain, is justly condemned to an ignominious death.—And why should the man who has no inducement of as reasonable a kind, and who murders his companion in cold blood upon provocation perhaps most trifling, be permitted to go at large, perhaps applauded for his courage, and prepared to repeat his murders! Why is he not made to suffer the rigour of the law! or why, at least, is he not excluded from all offices of honour and emolument! Why is not an indelible brand of infamy and disgrace affixed to his name and character! I say, brethren, it is an iniquity to be punished by the judges, and one which the Christian should in every way be resolved to discountenance. Shall we mention as another of these evils from which danger is to be apprehended, *election intrigues!* Surely the christian and the patriot should deplore their existence. What is the secret machinery of these intrigues we know not, and we desire not to know; but we know the public means resorted to, to effect political measures. We refer to the foul aspersions ejected from the press upon the reputation of public officers, and especially the candidates for public favour. He must be possessed of a front of brass, or of principles of purest and most disinterested patriotism, who can encounter an ordeal so fiery; and there can be no question, but that the services of many virtuous and accomplished citizens are totally lost to their country, from a dread of facing this enormous and vulgar abuse. A fame, spotless as the snow—a conduct, founded upon the most rigid rules of virtue—are no security: the shafts of calumny are hurled maliciously and indiscriminately, and he that would not be pourtrayed as a monster, must waive his pretensions to political offices. These are evils already existing, which with many others which might be enumerated would be reformed if we would stand fast in our liberty.

This end may be secured also by securing good magistrates, men fearing God and hating covetousness. When we consider the power lodged in the hands of our public functionaries from the highest to the lowest grade—when we consider the good they may accomplish or the evil they may perpetrate—when we consider the influence of their example on the minds of the multitude, we need no argument to persuade us that they should be men under the control of moral if not religious principle. Every patriot therefore should lend his aid to secure such a magistracy, by a conscientious application of his elective privilege; not blinded by party prejudices but from a high sense of principle, selecting the most meritorious from opposing candidates and giving him honest support, irrespective of party distinctions. *And finally*, the most successful expedient for perpetuating our free institutions and their attendant blessings, is to accomplish a religious reform in the nation by means of the published Gospel. The proposal of such a measure may excite the sneers of irreligious men, but that would only evidence their own folly and ignorance. Who knows not that the greater the amount of virtue in a nation, the better qualified the people are to appreciate and enjoy the blessings of freedom! and who does not know, that the Gospel of Jesus Christ is the most efficient instrument for the promotion of true virtue! The Gospel has often triumphed where civil laws have proved utterly ineffective; and where its influence is felt men uniformly become better citizens and more devoted patriots. The French revolution had a termination the most disastrous, because its infatuated leaders wished to identify republicanism with Atheism; and should infidelity and contempt of the Gospel be generally entertained in this our country, the fair fabric of our national independence would soon crumble into merited destruction. Favour then the Gospel and its ordinances, as you love your country—give it your countenance, your influence, your support, your prayers, as you wish the political, much more the spiritual welfare of your land, receive it as the mighty instrument of reform—believe it to be the safe guard of your liberty.

Brethren, we congratulate you upon the arrival of the 5th anniversary of our constitutional existence, exhibiting as it does to the world the project of a people's governing themselves not only as plausible, but as an experiment which has proved eminently successful. May God still prosper the cause!—may the wings of his protection be stretched over us—may his omnipotence interpose for our continued prosperity and happiness, whilst we, cheered by the approving smiles of his countenance, "stand fast in the liberty wherewith Christ hath made us free."—*Rev. Mr. Engles—Philad'a.*

From the (Cincinnati) Pandect.

REFORMATIONS.

Last week we published an article on the *power of the gospel* in this city We shall now enter upon some detail.

At different periods for several years past there have been, in the Methodist and Baptist churches in Cincinnati, strong religious excitements, and considerable numbers during these times of revival, have been added to these societies, particularly to the latter, while the Presbyterians, Episcopalians and Covenanters, were plodding along in their usual way—making a kind of steady, but uniform progress, in lukewarmness and formality. Prayer meetings were rarely and thinly attended. Many neglected publick worship, while some who professed the name of Christ resorted to places of fashionable amusement, instead of weeping over their sins, and praying for God's unmerited mercy. A few months ago this whole city wore no other aspect than that of worldly business and pleasure. "Lovers of pleasure more than lovers of God" might have been written with the utmost propriety, on the doors of many pews in our houses of worship.—Some talked about revivals of religion—read and heard of them in other regions—looked upon them as very rare and extraordinary movements, which, like the returns of comets, were long and far between, and instead of ascertaining in what a true revival of religion consisted, or how it was to be obtained and promoted, folded their hands and said in sluggish accents, "we would be glad to have a revival." How amazing is the goodness, and forbearance and long suffering of God; not willing that any should perish, and when men will perish, taking no pleasure in their death! In this state of things God was pleased to awaken some individuals, first by sore troubles, and then by distinguishing mercies. He brought revivals of religion nearer home, and stirred up the minds of a few to pray, and some to preach more in earnest than usual

What was the consequence? Prayer meetings and public worship became better attended, and sinners began to inquire what they must do to be saved. And the inhabitants of one city came to another, saying, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts"—and one and another responded, "I will go also."—Zech. viii. 21.

What was the effect? The agreement for twilight prayer was made at the monthly concert held in the Second Presbyterian Church, on the first Monday in March last. During that month the people of Reading Springfield and Pleasant Ridge, agreed also to unite in the twilight prayer. At the meeting of the Cincinnati Presbytery in this city, early in April, the following preamble and resolutions were unanimously adopted:

"Whereas the great head of the Church has encouraged his people to pray by agreement, and concerts of prayer have been often blessed to individuals, churches and communities—And whereas God's prophecies and promises, encourage his people to hope that the latter day glory will be introduced by the multiplication and increase of revivals of religion. And as it is known that agreements, for what is now known by the name of twilight prayer exist in many places, and it is believed, has been remarkably blessed, therefore *Resolved*

1st. That the members of this presbytery will spend a portion of time in special prayer between sun set and dark every evening.

2nd That those who have not already engaged their people in this agreement, will use their best endeavors to do so.

3d That twilight prayer, shall have for its special objects revivals of religion in our own hearts—in our families and churches, thro' all this country, and throughout the whole world, that the kingdoms of this world may become the kingdoms of our Lord and of his Christ."

The communion at this meeting of Presbytery was solemn and interesting. Eight or nine persons came forward and made a publick profession of religion in a manner which left no doubt that a revival had already commenced That our readers may have a view of the state of religion here at that period, we lay before them the following narrative

"*Narrative of the state of Religion within the bounds of the Presbytery of Cincinnatti, April,* 1828.

"The Presbytery of Cincinnati in reporting the state of religion within their bounds, must say, that they have many causes of humiliation, and some of rejoicing. Among our causes of humiliation, we would mention, that in some cases the churches have been under the necessity of exercising the discipline of God's house on the immoral and intemperate. The vice of intemperance not only spreads its desolations around us, but sometimes makes its contaminating inroads into the visible church of God. Sabbath breaking, and many other vices, with many dangerous errors, exhibit their deformed and polluted features around us, at the sight of which the disciples of Jesus ought to weep.

"But whilst satan urges those weapons of his warfare with zeal, the Spirit of the Lord is raising up a standard against him. With this animating fact we begin our strain of praise.

"Among our causes of rejoicing we would state, that our churches enjoy peace within their walls—maintain the doctrine and discipline of our church in a good degree, and give an increased attention to the means of grace. Many of the benevolent institutions of the present day, such as Sabbath Schools, Tract, Education, and moral associations excite increasing interest, and appear to be conducted with increased vigour.

"Our churches have indeed been languishing for many years, under the influence of a lukewarm and worldly spirit. But we bless God that he has, as we trust, opened the eyes of his ministers and people, to a considerable extent, to see their sins, and to feel a more internal concern for the salvation of those who are yet under the power of Satan The spirit of grace and supplication has been poured out in some good measure, and some of God's people among us are crying day and night to the Lord to revive his work, increase the trophies of his grace, and extend the influence of his gracious kingdom. And we trust that the Lord has heard their prayers, and that a considerable number of weeping, believing mourners have entered the kingdom in several of our churches, and many others are anxiously inquiring what they shall do to be saved. It is believed the Lord has, in a signal manner, answered the prayers of his people, when by a special agreement, they united, whether together, or alone in closets, to cry for his reviving influence. Wherefore, trusting in the promise of Christ to those who agree as touching what they shall ask, besides the monthly concert of prayer, which is generally observed in our churches, many of the people of God have covenanted to make special prayer in the twilight of every evening for the multiplication and increase of revivals of religion, not only in our own bounds, but throughout the world. In some of our churches prayer meetings are crowded, and something of a wrestling spirit prevails May the Lord increase the few mercy drops which have fallen upon us into a plentiful shower of sovereign grace."

Towards the close of this month, (April) the pastor of the First Presbyterian Church in this place was suddenly and unexpectedly called to Kentucky, where he heard the Rev. Mr Barnes at the close of a communion season at New Providence, reading, or repeating a number of appointments for the Rev. James Gallaher and the Rev Frederick A. Ross, of Tennessee. It was impressed on his mind that as these brethren were about to labor some time in Kentucky, perhaps they might be prevailed upon to visit Cincinnati. He accordingly wrote to them an earnest invitation, like the ancient cry "come over and help us" They came, and preached one Sabbath in June, and held two inquiry meetings, at the last of which between sixty and seventy persons professed a return from the ways of sin to the service of the living God. They went immediately to Maysville, and did not return till the 2d of July Early in the month of June, a number of the ministers of the gospel in this city, held a meeting and discussed the following question: "How ought Christian ministers and christian people to spend the FOURTH of July?" *Ans.* By solemnly convening in their respective places of publick worship—returning thanks, and offering praise to Almighty God for his distinguishing goodness to these United States—imploring his mercy—and beseeching the Divine Majesty to bless the constituted authorities of our beloved country—to forgive our national sins—to preserve the people from an abuse of liberty, and to extend the blessings of civil and religious freedom to all the oppressed throughout the whole earth" The result was, the Fourth of July, when it arrived, wore very much the aspect of a Sabbath. At this eventful crisis the brethren Gallaher and Ross renewed their labours here. Commencing, as we said, on the 2d of July, meetings were held day and night till the 16th, when they went to Reading, ten miles north. After spending a Sabbath there, and making a short visit to Lebanon, they returned worn down with fatigue, and brother Ross has not been able to labour publickly since On Monday evening, the 28th July, brother Gallaher closed the exercises of a communion season by a most excellent discourse delivered especially for the young professors. The work of the Lord still prospers, and why should we think it will ever cease? When the inhabitants of Cincinnati shall *all* know the Lord, the great work of redeeming mercy will still roll on In view of this simple narrative let us look at the results. Hundreds of perishing sinners have renounced their former ways, and professed their hope of salvation in the pardoning mercy of God through Christ.—Backsliders have returned to God with tears of penitence, and sought restoration to the communion of saints—enemies have become reconciled—avarice has been turned out of doors by the power of christian charity—profane lips are now ex-

pressing prayers and praises to God for Redeeming love. Of many it may be truly said, old things are passed away, and behold all things are become new."

We close this article with a few reflections.

The facts disclosed in the history of this solemn religious excitement, evince, beyond a doubt, that the work is a signal display of redeeming love and sovereign mercy.--None but God can make "dry bones live." None but God, who quickens the dead, could awaken the ministers and people in this city and region from their long death-like slumber. None but God could subdue the enmity of the human heart, and bring sinners to the foot of the cross. It is the Lord, and blessed be his name, who gives grace, yea, great grace to miserable sinners! Hundreds who a few weeks ago were enemies to God by wicked works, are now individually saying or singing

"Amazing grace how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind but now I see"

2. It is obvious that God in this great display of unmerited mercy, selected and sent labourers into this field, which was "already white to the harvest," most admirably qualified for such a work. Men who appear to understand and preach the truth as it is in Jesus--not in worldly wisdom--not in the spirit of self confidence--not in a style below the dignity of the pulpit, nor above the meanest capacity. The most exact order has been observed--the most profound reverence maintained. By the grace of God they have been enabled to afford examples of simplicity, zeal, energy and decorum in the ministrations of the word and ordinances of Christ's house, which were evidently beyond unassisted human powers.

3. This religious excitement has corresponded with all true revivals of religion in most of its leading features, and many of its happy results so far. It has also met with corresponding opposition. Some have opposed from ignorance, some from prejudice, and some, we fear, from enmity to Christ. But all who are not devoted to the cause of the Redeemer, are objects of benevolence, and we should not despair of the conversion of any one whom the Lord spares a prisoner of hope. But why do the people imagine a vain thing? God's Son is king upon the Holy Hill of Zion. "His name shall endure forever; his name shall be continued as long as the sun, and men shall be blessed in him. All nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen and Amen."

From the New York Observer.

REVIVAL IN GREENWICH CONNECTICUT.

Messrs Editors—It may be gratifying to some of your readers to learn that there is a pleasing work of divine grace at this time in Greenwich, Conn. in the congregation for many years under the pastoral care of Rev. Mr. Lewis, and more recently under that of his son, Rev J Lewis.

There have been some favorable indications for three or four months past, and some few instances of awakening and hopeful conversions. Several weeks since, the church invited Rev. N. C Saxton to labor with them. Soon after he commenced, the work assumed a more decided character, and numbers were anxiously inquiring what they should do to be saved. Meetings were multiplied in various sections, visitation of families was generally attended to, and the excitement soon pervaded the whole congregation; so that there are but few families where some of the members are not either rejoicing in hope, or in some degree seriously impressed. At present there are about one hundred who cherish the hope that they have passed from death unto life, and probably about the same number, more or less anxious; and the work is still progressing. The writer has had the privilege of witnessing its progress for two or three weeks. Its character is remarkably still and solemn, though there is evidently deep feeling, and in some instances intense anguish of mind. Mr S. generally preaches twice on the Sabbath, and meets those who are anxious and the young converts in the evening. Sabbath evening before the last, about one hundred and sixty were present at a meeting of this kind; while the church were convened in a different apartment for prayer. He also lectures in different sections of the place nearly every other evening, besides attending several neighbourhood meetings, and visiting families in the course of the week. The means that appear to have been followed by the special blessing of God, are very plain expositions of the doctrines of grace, urging the requirements of the gospel pointedly upon the consciences of the hearers, concerts of prayer for the special effusions of God's Spirit, great plainness of address in family visitations, and an interesting Bible class for the youth. This last exercise has been remarkably accompanied with the divine blessing. The mode of conducting it is as follows—A lesson of fifteen or twenty verses is given to the class; which usually consists of from eighty to one hundred. After opening the meeting by prayer, the lesson is read. About ten minutes are occupied in questioning individuals; a short exposition is then given, which is followed by a searching and pungent appeal to the heart and conscience. It has been remarked that most who have joined the Bible class unconverted, were soon after found at the Inquiry Meeting.

No circumstance has more strongly marked this revival than the desire of the people to attend on the means of grace. Many go from three to five miles in the evening, when the weather is not pleasant, to attend meetings, and give very solemn attention: indeed, most appear as though they were hearing for their lives. It does seem as though no one could long witness the work without saying that God is indeed in the midst of that people, with the reviving influences of his Holy Spirit. A Visiter.

An Infidel convinced by a Sunday Scholar.—Rev. T. Rowland, in his address before the London Sunday School Union in May last, said, "A person had told him that he had read all the works written in defence of the Holy Scriptures, but that he still remained an infidel: it happened, however, that his daughter went to one of these Sunday Schools, and there formed a companionship with another little girl, who was remarkable for her gift in prayer: this little girl, happening to be at her father's house one day, he said to her, "Mary, I have often heard of your praying; will you do so now?" At first, the girl modestly declined; but after a little she said, 'If you will kneel down I will try.' He did so, and though he had only asked her to pray out of curiosity, the result was, that her prayers were the means of destroying his infidelity, and uniting him with the Church of Christ: so that here was an instance of the utility of Sunday Schools beyond what was generally known or supposed."

American Education Society.—The Board of Directors held their regular quarterly meeting (at Boston) on the 9th of July. The usual appropriations were made, and thirty new beneficiaries were received on trial by the Parent Society and its Branches, making the whole number thus received, within a year, over one hundred.—*Quarterly Journal.*

Western Education Society.—In a letter from the Rev. James Eells, Corresponding Secretary of the Society, dated the 9th of July, he says, *I have now about eighty young men on my catalogue that have applied, or have been mentioned to me as persons of suitable character, to receive aid from the Education Society, and who would probably apply for assistance.* This catalogue has been made out since February last, and almost all these young men are in the middle, northern and western parts of this State; none of them have yet entered college, and a few only have been received as beneficiaries.

Ordinations.--The whole number of Consecrations, Ordinations, and Installations, noticed in the Journal for the year ending with July, 1828, amount to 241. Of these 142 were ordained Pastors, 63 Evangelists, and 6 Missionaries: 149 of the whole were set apart to their work in New England; and about 80 are of the Congregational denomination. The largest number of ordinations and installations took place in October and November. The lists which have been prepared for each quarter have been made out with much care and labor from a large number of periodical journals and newspapers published in different parts of the United States, and belonging to different denominations. But the accounts are often incomplete, and the record, though the best which our means of information have enabled us to make, is doubtless deficient in regard to some denominations.—*Ib*

Deaths of Clergymen.—The number of clergymen, of different denominations, deceased in the same period, so far as recorded in that Journal, is 121. Of 89, being the whole number whose ages are specified, the average is *fifty nine years*. Twenty nine lived their "three score years and ten," and eight were between 80 and 90.—*Ib.*

State of Religion in the Colleges.--No intelligence of special interest has been received from the Colleges during the last quarter. In a late communication from Yale College, it is remarked that the effects of the revival, of the last term, though limited, are manifest and happy. There is in the church a greater degree of the spirit of prayer, and of Christian feeling.--In Amherst College, it is believed that not far from fifteen individuals were made the subjects of renewing grace, during the last weeks of the Spring term.—*Ib*

Revivals in Rhode Island.--In Middletown and Newport, we are credibly informed, 250 persons have probably obtained a good hope since the first of May. About 50 have joined the 2d Baptist Church in Newport, and perhaps the same number have united with the 1st Baptist Church. The good work proceeds happily.—*Chr. Watchman.*

THE WESTERN
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PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
AUGUST 27, 1828.

For the Western Luminary.

PRESBYTERIAN EDUCATION SOCIETY OF KENTUCKY.

Last spring was published in the Luminary the Constitution of "the Education Society of the Presbyterian churches under the care of the Synod of Kentucky." We wish now, through the same organ, to give an outline of the present state of the Institution

The Executive Committee several months ago purchased a valuable farm near Centre College containing 111 acres, 61 of which are well timbered. To pay for this farm the Committee, on their individual responsibility, borrowed 2 000 dolls. Not long after, two gentlemen pledged themselves to pay this sum; and thus to establish two permanent Scholarships in the Society.

In accordance with a resolution passed by the Board of Directors, the Committee are now causing to be erected on the farm, substantial log buildings, sufficient for the accommodation of a Steward and family, and about thirty young men. We expect the buildings to be finished by the 1st of Oct. next. To pay for these buildings we solicit collections from all our Churches. We do this agreeably to a resolution passed by the Directors at their meeting in Danville 17th ult. A few of the churches have already given us collections. We now respectfully entreat all our ministers to take up collections for this purpose, and pay over the proceeds to our Treasurer, at the next meeting of our Synod.

The Executive Committee have received eight beneficiaries, who are now pursuing their studies preparatory to the Gospel ministry. These beneficiaries have been hitherto boarded chiefly by the gratuitous contributions of the citizens of Danville and its vicinity.

The following Scholarships have already been established or subscribed, viz

John W. Hundley,	Permanent.	$1000
Ambrose Lee.	do.	1000
Gideon Blackburn, D. D.	Annual	60
Rev. David Nelson,	do	60
Michael G. Youce,	do.	60
Phineas G. Rice,	do.	60
Dr. Alban G Smith,	do.	60
Mrs. Sarah Taylor,	Annual	60
James Stonestreet,	do.	60
John R. M'Farland,	do.	60
Dr John T. Parker,	do.	60
Andrew Muldrow,	do.	60
John R. Alexander,	do.	60
Danville Church Session,	two, Annual	120
Springfield Church,	two, do.	120
Harrodsburgh and New-Providence Churches,	two, do.	120
Rev. W Dickson, N. A. Thompson, Geo. Lee, Thos Pemberton, Nat S. Morton, & John Montgomery,	one, do.	60
Mrs Hamilton Dr. Provines, Isham Ready David L Jackson James Higgins, Peter I. Kailey John Kincaid, Asel Ferrell and O Brown,	one, do.	60
D. W. Craig, Chs Craig Elizabeth B Craig Sarah Welsh, Emily Welsh, and Sarah Miller,	Craig Scholarship, do.	60
Andw Wallace Jas Wallace, Thos H Wethers John B. Camden, F S. Read, and J & S. Ely.	Finley Scholarship, do.	60

There are probably three or four Scholarships subscribed in Lexington which have not yet been returned to the Executive Committee.

The following gentlemen have become life members, viz

Hon. Ben Mills Pres't of the Society,	$30
Thomas T. Skillman,	30
Dr. William Craig,	30
Dr. Lewis Marshall,	30
Samuel M Wallace.	30

The following persons have become members by subscribing for annual payment, the sums affixed to their respective names, viz.

Charles Henderson,	Annual	$20
James Barbour,	do.	10
A. I. Alexander,	do.	6
James M Preston,	do.	5
Lewis W. Green,	do.	4
John Green, Esq.	do.	4
David A. Russel,	do.	5
Joseph McDowell,	do.	3
David G. Cowan Esq.	do.	3
Robert Russel,	do.	3
John B Cambden,	do.	3
Rev James K Burch,	do.	3
John U. Lewis,	do.	3
James C. Todd,	do.	3
Rev. Saml V. Marshall,	do.	3
Rev. Saml. K. Sneed,	do.	3
Rev. James C. Barnes,	do.	3
Rev. John Kerr,	do.	3
Rev. Thos Clelland, D. D.	do.	3
Rev. Saml. B. Robertson,	do.	3
Rev James Blythe, D D.	do.	3
Rev. Saml Finley,	do.	3
Rev. Robert Stewart,	do.	3
Saml. M'Dowell,	do	3
Nat S. Morton,	do.	3
Michael G. Youce,	do.	3

It will be seen from the foregoing statement that 24 scholarships have been subscribed and returned to us.—Of these 9 are subscribed in Mercer County, 4 in Lincoln, 2 in Washington, 5 in Woodford, 1 in Fayette, 2 in Clarke, and 1 in Jefferson. The life and annual members as yet, are very few. It will be observed that much the larger portion of our Churches and Ministers have yet done nothing for the support of this institution, the object of which is certainly the most important that can now claim the attention of the Christian community and the world, that is, the increase of able and faithful ministers of the Gospel.

We do hope most confidently that our Ministers and Churches in Kentucky will sustain this Society, we cast it upon them, under God, and now invite all indigent and pious young men in Kentucky who can bring the recommendations required in our constitution, to repair to Danville by the 1st of October next.

The Committee, trusting in God, and depending on the liberality of the Christian community, promise to sustain them in their desires and efforts to prepare to preach the unsearchable riches of Christ to a dying world. We expect young men to bring recommendations for piety and talents, from at least one or two of their neighbouring ministers, and from their church session, until the Presbyteries shall have appointed examining committees; then we shall expect young men to bring recommendations from those Committees.

We hope that all who have been appointed Directors and Officers of the Society will attend the next meeting of the Board of Directors, which is to be held in Danville on the Thursday after the 2d Wednesday in October next, i. e. the day after the next meeting of the Synod of Kentucky. We also hope that all the members of the Society will attend its annual meeting, which is to be in Danville, on the first Monday after the Second Wednesday in October next.

JAS. K. BURCH,
Cor. Sec & Ch of Ex. Com.

The Revival in Ohio.—A very interesting narrative of the commencement and progress of the Revival in Cincinnati, and the neighbouring Churches, will be found on the 2d page of this day's Luminary, from the pen of the Rev. Dr. Wilson.

REVIVAL IN LOWELL.

—*July*—1828.

The prosperity of religion in Lowell furnishes a lesson of peculiar instruction and encouragement. The revival there began nearly three years ago; and it has continued until, with the increase of the population, the number of persons hopefully pious in the place has probably increased more than ten fold. The Congregational church, organized about two years since, and composed partly from the fruits of a revival promoted through the instrumentality of private Christians, with the occasional but very important assistance of a neighboring minister contained about 70 members, and the whole congregation amounted perhaps to 250, when their present pastor begun to labor with them on the Sabbath. In less than one year from that time, and in a little more than six months after his settlement, the number of persons hopefully pious in his congregation became double the number of worshippers at the commencement of his labors; and both his church and congregation were increased fourfold in that short space. In little more than one year about 320 were added to his church, and the whole number admitted since its organization two years ago is about 400. It is difficult to calculate exactly the fruits of a revival among a population so transient; but more than 400 have probably been hopefully converted in Mr. Beckwith's congregation, besides a very large number of hopeful converts in other congregations. Among Mr. B.'s people it has not ceased for a single week; since last January it has gone on with greater power than ever before; it still continues with an interest somewhat increased of late, and its prospects of indefinite continuance are quite as encouraging now as they ever have been. *Boston Recorder.*

PASTORAL VISITS.

[*From an aged Missionary*]

"My visits in the course of the season (and chiefly Pastoral) were more than two hundred, and were always well received. On this score I have been unusually favored, though I have every where called the families together, and expounded the Scriptures, and prayed, in places where I have heard of missionaries being insulted and maltreated in various ways. I was once in a parlor with a genteel circle passing an evening, where I was laboring as a missionary, and at eight o'clock, I remarked, that "Dr. Doddridge's hour of family prayer had arrived, and no doubt the company would be happy to unite in this duty;" and asked the father to read a chapter, which, after getting the Bible, he put upon me; and I read, and etrove to make the most of the occasion, and prayed. Some of the guests were from other towns. One of the gentlemen arose, and observed to the compaay, "I have spent what I called some very happy evenings in this parlor, but never one so well as this" —and seemed much affected; and this same gentleman not long after, became a professed follower of Christ. I have resolutely pursued this course, for nine seasons in succession, and the Lord has sustained me in it. I name it for the encouragement of young men who go on missions, that they may be valiant for the truth, "wise as serpents and harmless as doves." *Ib.*

From the Philadelphian.

OWENISM

We have before introduced to the acquaintance of our readers the "Wondrous Owen, of Lanark," the great champion of *liberalism*, and modern infidelity; who, for his great love to the *bodies* of his fellow men (they have no souls!) in these western *wilds*, has braved the perils of the deep, to dissipate the delusions, which, from the beginning of the creation have bound the human race as "in chains of affliction and iron" On account of providential *circumstances* which though secret now, will in the great day be developed, he is still permitted to walk up and down through the earth, seeking whom he may devour He has lately made a visit to the city of New York, where the *brethren* are making one grand effort to disenthral the human mind. We fancy, that his labours (although "labours of love") will not be held in high esteem by the hopeful fraternity there;—for sure, no human gorge can admit a *sop*. like that contained in the following interesting extract of a letter dated New York July 30th, which we are permitted to publish.

"My hot and dusty ride to this city on last Saturday was diversified by a rencontre with this singular being. From curiosity I had desired to see him; but having once seen him I had no wish for controversy with him. I even wished to avoid an introduction; but Mr. J——, a worthy Methodist preacher brought us into a rencontre, while in a steam boat on the Raritan. Mr. OWEN began his lecture by showing, in his way that all mankind, in religious matters, are precisely what their *circumstances* of birth and education make them, that over these they have no power; and that therefore they are not to be blamed for any of their principles, however false or absurd they may be. Finding him disposed to talk all of the time, I proposed that we should take turns, and each speak ten minutes at a time. He agreed; but having spoken *three* minutes without contradiction, came to a full stop The numerous passengers in the boat closed around us, and after I had spoken for ten minutes, we preached alternately to our audience for nearly two hours.

Mr. Owen explicitly avowed these doctrines; that every thing which exists, always was and always will be. that there is no other God but the universe; that the substance of his own beard and remarkable nose is a part of the Supreme Being; that all the opinions, feelings, and practices of men are necessary and perfectly innocent; that we may, in the present state of things, *pity* men when they are chargeable with murder, thefts, drunkenness, slander, persecution, and debauchery; but ought not to *blame* or punish them;—that it is perfectly right to gratify every natural desire:—that all the evils which are supposed to result from those things which are called vices, really result from the religion of men, and the priestcraft of such gentlemen as myself: that the savage and uncivilized, is the natural and happiest state of man:—that infant and other schools ought to be encouraged to teach men to act according to their natural desires; and to guide nature to that which is right, by controlling the circumstances which inevitably fix all their judgments and practices;—that when men die they cease to be, except in the substance of their bodies, which is eternal;—that after death he may himself become a cabbage, a cucumber, a squash, or an ass; that there is neither heaven nor hell except in a man's present pleasures or pains;—that there is no resurrection, and no future state of rewards and punishments.

His principal arguments in favour of all these dogmas, were these; that he had travelled every where, and conversed with the most distinguished men, —that he had acquired and expended in his efforts to change the circumstances of men about 500,000 dollars;—that he is one of the most happy of men, in his own experience; and that he is now perfectly satisied in his own mind of the truth and consistency of his views; whereas formerly, when he laboured hard to be orthodox in his opinions, his mind was filled with clouds and darkness.

To these main pillars of his ungodly system, which he is preaching wherever he goes, more industriously than most ministers do the gospel, I could only aim a few blows, by telling him and our audience, that I had travelled a good deal also; that I love preaching as well as he does; and that I had enjoyed the privilege of expending 10,000 dolls. in works of benevolence, which might evince my sincerity as truly as his own monied arguments, in which he seemed most to rely. (which is admirable *ad captandum vulgus*) evinced his:—that I felt myself to be as happy as he could possibly be, and that as to the truth of my system of theology, I have no more doubt than of my own existence.

I closed with expressing my regret, that he could not, with me, enjoy the good things of this life, and at the same time solace himself under all the unavoidable evils of this present state, with reasonable and scriptural anticipations of endless felicity. I begged him to consider, that if his theory should prove true, I should fare as well as himself; but if my system should prove true he would, but for his want of common sense, in the future life be punished as one of the worst of men. His whole scheme is founded on this false notion, that because *some* of our *judgments* are constitutional, and not under the controul of our will, therefore *all* our judgments and other mental actions are the result of fate, and we are not free agents in any thing.

Mr. Owen is an indefatigable missionary of the devil's kingdom; and my wish is that he may be met every where by some faithful missionary of the Lord Jesus Christ, to administer the antidote, when he gives copious doses of poison to the souls of deluded sinners." *Dr. Ely.*

From the Philadelphian.

BIBLE READING SOCIETY.

CONSTITUTION.

Art. 1 This society shall be called the Philadelphia Bible Reading Society

Art. 2. Its object shall be to cause the Bible to be read to persons who cannot read, or who do not regularly attend divine worship.

Art. 3 It shall consist of Bible reading bands formed in the different religious congregations in Philadelphia and elsewhere, each band having full power to govern itself, and the right of appointing a leader to be its representative in the meetings of this society. And any individual interested in the objects of the society may become a member by signing the constitution.

Art. 4. The only condition of membership shall be that a band shall require of the individuals who compose it (the leader excepted) personal service in reading the scriptures as aforesaid.

Art. 5. The Society shall hold an annual meeting in the first week of May, at which a Board of 27 managers shall be chosen, who shall have power to appoint their own officers, and shall report their proceedings at the next annual meeting.

Art 6. It shall be the duty of the Board of managers to obtain and circulate information, calculated to promote the object of the society, and to endeavor wherever Providence may open the way, to extend the society's operations by the formation of new Bible reading bands.

Art. 7. This constitution may be altered by a vote of two-thirds of the society present at any annual meeting, or special meeting called for the purpose.

Since the establishment of the Society, a few bands of Bible readers have been organized and a few extracts from the report of one of these bands, are annexed, to shew the extent and utility of their operations.

"We have thirty names entered on our list of Bible Readers A number of these persons have already found regular employment, in reading to families or individuals, who either cannot read, or have not been in the habit of attending on Divine worship. The operations of the band have been facilitated by the knowledge which one of its members possessed, of many suitable families who were prepared to welcome such attention to their spiritual interests. This knowledge she had acquired by visiting them once a week for the purpose of lending them religious Tracts. On the first Saturday after the formation of the Band, this female visited 29 families, and read to them the word of God.

"Some of these have fallen under the care of others of the Band. In eight of these families the mothers could not read. She has formed a school for the purpose of instructing these. Three of them attend with 6 or 7 grown daughters who are also unable to read To four others of these mothers she has engaged to give instructions in their own houses on the Sabbath because they cannot attend the school.—They manifest much anxiety to learn, that they may be able to read the scriptures. She has urged them to attend worship. Many do so who never did formerly, and many have been induced to send their children to Sunday School. Several manifest much religious concern. The tracts which she had lent them have in several cases been highly useful One family who were formerly with much difficulty prevailed upon to receive a tract and would scarcely open their door to admit her, now have desired that the scriptures should be read to them on the Sabbath; and have prepared some seats to receive persons from neighboring families. One of our deacons meets them on Sabbath afternoon and reads to them and prays with them.—At two or three other places other male members meet with small companies to read and pray.

"Besides the persons above mentioned, there are 15 other members of the Band who report that they visit 19 families, and some individuals, and that most of them manifest much desire that these visits should be continued.—Several are engaged in learning to read, and some have been induced to attend on Divine worship; and the children of some have been brought in to Sabbath School.

"The Band generally manifest a lively interest in the work, and although some who were willing hearted have found difficulties and discouragements there are others who are pleased with their success, and would be reluctant to discontinue their labors.

"The lending or even the reading of religious Tracts has sometimes been added with effect to the reading of the scriptures"

FAMILIES LOOK AT THIS.

"Johnny, take the bottle and go to Mr. ——'s store and *buy* a quart of rum, and take a plate and go to your aunt ——'s and *borrow* a piece of butter for breakfast." It is a fact that a stout, excellent workman at a profitable trade sent his son, about twelve years of age, on the aforementioned errands, a few mornings since It is perhaps, no more than the general custom with that man and too many others, who like him, are apparently on the high road to ruin and death, by intemperance. In their houses may be found abundance to gratify the monster that is preying upon their vitals; while of the comforts and necessaries of life, a very scanty portion indeed is there. Money will always be furnished with avidity to buy rum: but when food is wanted no cash is at command; "the times are terrible bad.—never saw such bad times,—can't get any money to buy corn with;—don't know what I shall do," and so they go on, *buying* rum, instead of discontinuing their impoverishing vices—and *borrowing* something to eat of a more provident aunt or grandmother —*Nat. Phil.*

KENTUCKY ELECTIONS

From the Sheriffs' returns

GOVERNOR.

Majority for Metcalfe, 709.

LIEUTENANT GOVERNOR.

Majority for Breathitt, 1087.

METCALF'S MUSIC Books for sale at Skillman's Book Store, by the Dozen or single copy — Likewise

M'DOWELL'S BIBLE Questions, by the doz or single copy —Also Slates, pencils and Stationary of every description.

From the Philadelphian

RELIGIOUS NEWSPAPERS.

No family that can in any way provide itself with one, should be without a religious Newspaper. I would the importance of this thing were more correctly apprehended & more widely felt, and that those who have influence in the religious world would use it more than they do to disseminate around them right notions upon the subject. In this way, many might accomplish much good.

In itself, it is in the highest degree reasonable and becoming that every man, as he has opportunity, should inform himself of the things that relate to the kingdom of Jesus Christ upon earth. No transactions that take place in the world are in themselves so interesting and so worthy to be known, as those that occur in the progressive history of this kingdom; none are contemplated with equal interest by the angels of heaven; the eyes of the eternal God bend with similar regard on no others Why should *man* notice them with indifference, or use no pains to get intelligence of their nature? Above all, why should a man that believes the bible, and calls himself a christian, feel such indifference, or how can the professed disciple of Christ excuse himself for having no interest in the affairs of his Master's church? Certainly, it is not fit that such at least as reckon themselves servants of this master—it is not fit that *any*, who acknowledge at all his glory and power, should feel the same concern in the interests of any mere earthly government, or in the political movements of all the nations of the world together, as in the interests of this moral kingdom which it has pleased the Most High to set up among the children of men.

It is melancholy, therefore, when even a professing christian is found more solicitous to acquaint himself with all that is going forward in the political world, than the news of christianity. *Andronicus* is a man of this sort. Without being himself engaged in any way in public business, he has for a long time given the greatest attention to public affairs, and is accustomed to watch with untiring interest all the fluctuating changes that mark their history. He says, and he says rightly, that in a free country like ours it is not only the privilege, but the duty also of every man, as far as his circumstances allow, to inform himself on these things that he may discharge aright the part which he himself is permitted to act from time to time as one of the sovereign people, &c. And he often exhorts his neighbors, accordingly, to give more attention to the point, and endeavors to have them take this or that political Newspaper, telling them with no small degree of self complacency that he himself is a subscriber for as many as *three*, (and one of them a city paper too that comes to him three times a week,) and that he would not on any account deprive himself of the advantage which he secures to himself and to his family in this way. In consequence of the care which he uses to make himself familiar with such matters, few men in private life are better acquainted with every thing that relates to the civil affairs of his country and of the world in general, and he is ready at any time to talk for hours on different measures of government, on the merits of candidates for public offices, on the political relations of the European powers, and many other such like things. But of the affairs of Christ's kingdom, in subordination to whose interests God is directing and controling all the revolutions of the earth, he knows almost nothing at all. He takes no religious paper whatever, and cannot see that he is under any obligation to do so: when invited to subscribe for one or other, as he has repeatedly been, he still replies, that he takes already as many papers as he can conveniently read or conveniently afford to pay for; and when reminded of the importance of having *religious* reading presented to his family he answers that there are many good moral pieces published in these other papers that he takes, and that besides he has a variety of pious books in the house which can always answer this end. However ready Andronicus is, therefore, to discourse on other topics, the moment you touch upon events that are taking place, and interests that are felt in the religious world, he becomes perfectly silent He knows that Christ has set up a kingdom in the world, for he professes to belong to it, and he cannot but allow that the interests of no other kingdom are equally important; but he seems at the same time to be scarcely conscious that it is making any progress in the earth at all, or that it has any movements of interest taking place in its affairs, or any news whatever of its own that claim or deserve the attention of men He knows, or seems to know, much about the politics of England and Russia: but of the glorious operations of God in these latter days, for the dissemination of his light and truth, he has hardly any idea. He can set forth the advantages of the tariff for hours together; but concerning any of the benevolent efforts of the time he cannot speak a word to the purpose. He can animadvert upon the principles of our public men, and canvass the claims of Adams or Jackson to the Presidential chair, with all manner of vivacity and volubility; but talk to him about the advances which the Saviour's cause is making in India or the islands of the sea, or about its success at home where the Spirit of the Lord is working great salvation among the people, and you run him at once into the dark, and reduce him to a perfect stand.

It is melancholy, I say, to find a professing christian proceeding in this way—it is so incongruous with all christian reason, and betrays so wrong a sense of the true glory of christianity itself. It is a shame for any man to care more for the things of the world—the jealousies of sinful nations—the political squabbles of dying men—which are all to pass away as a vapor, and be forgotten in the sleep of time. It is a shame for any man to care more about such things, than he does about the affairs of the kingdom that will never end, of which Jesus is the Head, and with reference to which he governs all the world, turning and overturning empires at his pleasure.

I mean not to discourage the use of *political* papers much less the use of those that are purely *literary* in their character it is desirable to have such, if rightly conducted, widely disseminated in the country: they cannot fail to promote in the most material manner the interests of society. But this I say, it is not meet that one who acknowledges the gospel of Jesus Christ should take more pains to provide his family and himself with political news, than he does to supply them with religious intelligence It is not meet that three or two papers of a secular sort should come into his house every week, and not one of a religious kind. Nay, if he be not able to take more than *one* paper of any sort, it is not meet in the nature of things, I say, that the world should have the preference in the determination of its character: If but a single paper come into the house, it should be a *religious paper*

QUENOY.

From the Visitor & Telegraph.

"WHO SHALL DWELL IN THY HOLY HILL?"

"Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?"—XV. PSALM.

In the answer which is given to this momentous question, we have a picture, to which all who hope to be heirs of God and joint heirs with Christ, must bear a close resemblance, in all its traits. Every individual who acknowledges the authority of the Bible should be perfectly familiar with this picture, and have it continually before his eyes.

"Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

"In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not.

"He that putteth not out his money to usury, nor taketh a reward against the innocent"

Professor of Christianity! examine well this portrait. Consider it in all its features. Is this the living picture you present in all your walk and conversation? Wanting a single feature, you are not one of those who shall dwell on the holy hill

Let me, for the present, call your serious attention to the contemplation of one of the traits in it, which is given to us in negatives

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor,"

Very little reflection on the nature and consequences of backbiting, will shew us clearly that it is utterly at war with the feelings and habits of such as desire sincerely to be holy, harmless, and undefiled. And no one who receives the Bible as his rule of faith and conduct, can be insensible to the obligation he is under, and do all in his power, by precept and example, to discountenance this practice. The religion of the Bible, is a religion of peace and good will to man, of love and charity. When it has taken possession of the heart there is no room for any of the malevolent affections Envy and malice pride and selfishness, (those fruitful and only sources of backbiting,) are expelled like the devils at the binding of the prince of peace; and the bosom that was once tossed, and torn by these tormentors, now reposes in a calm and settled peace, and breathes nought but love.

Whence comes it then that even among the professed followers of him, who went about doing good, we find some, mingling gall and wormwood with the balm of Gilead? How is it that in circles where all should be peace, and confidence, and brotherly love, we find envyings and strifes, shyness, distrust and cold repulsive politeness? Have we not listened too confidingly to some enemy of God and his people? believed his evil report, and, instead of debating his cause with our neighbor *himself*, discovered his secret th

another? Have we not taken up the evil report against our neighbor?

"He that goeth about as a tale bearer, revealeth secrets; therefore, meddle not with him that flattereth with his lips."

My observation and experience have led me to the conclusion, that there is no sin, of such common indulgence, which carries in its train more baneful effects than this of backbiting and talebearing. It does appear to me that a stronger and more alarming evidence of a want of that spirit which prompts to every good word and work, cannot exist in any breast than is furnished by the consciousness of a propensity to take up evil reports against our neighbors, and to discover their secrets to others. Whosoever is conscious of it, has need to fear that his heart is not right in the sight of God and fervently to pray—"Create in me a clean heart, O God, and renew a right spirit within me."

The more polite and well bred among the people of the world, have in a great degree banished this vice from their social circles, as an outrage to common decency, and a general disturber of the peace of families; and shall any of us, who profess to be the people of God—whose avowed purpose is to do good and to communicate, take it up as our delight? Is it indeed our object to do good? Then let me ask, what is the good to be expected from that which is expressly forbidden in the word of God, from backbiting and tale bearing? Will it feed the hungry, clothe the naked, visit the sick, comfort the afflicted? Will it convert the sinner, subdue the proud spirited, or control the self willed? Does it not starve the hungry—strip the poor beggar of his rags—carry poison to the sick, and despair to the afflicted? Does it not harden the sinner—irritate the proud—and make the self willed resolved in his purposes? Does it not introduce discord and bickerings into families and neighborhoods; where before, all was peace, and harmony, and love? Does not something like it, fill this vast nation with tumult at this moment? Where then is the good? I do not think the Devil himself could devise a more effectual means to destroy man's happiness in this world, and his prospects for heaven. It is directly opposed to all that is tanght us by our Lord, in all his precepts and examples. Can it be then, that any one who bears the name of Christ, would wilfully and deliberately engage in this service? Will he not rather watch and pray, lest he enter into temptation, and in some unguarded moment, render his great adversary service with his tongue, that "unruly evil which is full of deadly poison."

That there is much of this sin in the world, and but too much in the church, is a fact that cannot be denied, however it may be deplored by all good men. The cause of its existence and prevalence has been traced to self love, and it seems to me that there is no other rational way of accounting for it. It is a way we have of flattering ourselves, and tickling our little vanity. When we speak evil of others on account of any defects or failings, real or imaginary, we would have it to be inferred that *we, our dear selves* are much too good to be guilty of these things. Weak and ignorant people are apt to fancy that they add to their own consequence, in the proportion that they subtract from the merits of others.

Do any of the ladies sometimes inadvertently fall into backbiting and tale bearing for want of better employment? I would recommend to them when they have exhausted all the treasures of the Scriptures, and find silence insupportable, to take for the subject of their talk the *whole range of things:* But speak not of persons and their concerns, when no good can be done by it.

There is an old fashioned musty book called the Spectator, which it seems to me has been entirely shoved out of the sight of the present generation of young ladies, by the fashionable Waverlies, &c &c,—They should hunt it up. I think they might be improved by an acquaintance with Mrs. Bluemantle, and some other characters they would meet with. In conclusion I would affectionately entreat them, as often as they consult the looking glass, seriously and devoutly to inquire—"Lord who shall abide in thy tabernacle?"—Who shall dwell on thy holy hill?—and remember the answer.

THE BACKSLIDER RECLAIMED.

Nearly six years ago, those disorganising, no creed system principles, which have so widely and lamentably desolated our churches in the Western country, paralysing the exertions of ministers and people, destroying brotherly love, up rooting every principle of holy exertion in the cause of God and souls, introducing a feeling of hostility to every thing that was deemed venerable and sacred in our holy religion, and cherishing and inculcating a spirit of bitter hatred under the false garb of a pretended charity and for the avowed purpose of "restoring the ancient order of things," were introduced into the Baptist Church at P—, where it soon discovered its malignant influence, in the coldness and carelessness of some of the professors, in the vanity and pride of others, in the contention and strife of nearly all, and in the grief and bitterness of soul which it imparted to a few.

In this scene of confusion and disorder, brother W. took at first rather an active part; and felt himself considerably interested, but undetermined as to what was really right. Sometimes he attended upon the new system, (for the result was a division;) but there he saw nothing to interest, and felt nothing to arouse him. He would at other times mingle with thoes who "contended earnestly for the faith once delivered to the saints;" but here he did not feel as once he felt. He had so far wandered from God that the edge of his piety was blunted, and the holy fire of love to God and divine things was smothered; so that he could not live upon the truths, nor enjoy the privileges which once constituted his supreme felicity. The result was, he grew careless, and regardless of all the means of grace; and when the time came that he was accustomed to devote to the service of God, no holy principle of gratitude, no lively sense of moral obligation, prompted *him* to go with those who "kept Holy Day." The Sabbath approached, and, like the true worlding, he felt it a day of weariness, and spent it in idleness; for, neglecting the means of grace, he rambled to the banks of the beautiful rivers that pass the town, to see the ungodly, enjoy their mirth in their pleasure boats, in fishing, and in their various acts of open rebellion against God, and awful profanations of his own day. But the iniquity and backsliding of the professor of religion who has been accustomed to go to the house of God cannot pass unobserved by a discerning though an ungodly world. They looked at this strange and unholy aberration from the path of recitude the first day; but said nothing. But when he attempted to beguile the tedious hours of the second Sabbath, in the same forbidden path, an *ungodly Sabbath breaker*, who well knew the religious standing of brother W., accosted him with "*Oh! are you become one of us?*" This was like a dagger to his heart. It showed him his state before God. He felt his danger, was alarmed for the consequence went home to weep, and to pray for mercy, resolved that he would tread those steps no more, to be pointed at by the ungodly. Divine grace, by this means, brought him back to God and his people. He gave genuine evidence of repentance, came and solicited the forgiveness, affection and fellowship of his brethren, and was restored to his place in the church, having learnt, by painful experience, that "the way of transgressors is hard," and "that a backslider in heart is filled with his own way." He is now a useful and active member of the church, and the writer of this has heard him tell the facts with feelings better conceived than expressed, and since then, frequently he trusts, enjoyed that fellowship with him of which John speaks in his first epistle, chapter i, verse 7. *Columbian Star.*

CRUELTY AND FOLLY OF INFIDELS.

In their endeavors to discredit the Bible, they attempt nothing less than to blot out the Sun of our moral system. But blessed be God, their effort is just as vain as would be an attempt to blot out the sun which shines in the firmanent of heaven.—Both are the work of the same God, and both equally beyond the reach of injury from puny mortals. The beams of both may be partially obstructed in their course; but their fountain remains unimpaired, and will shine on, and illumine the rest of the world, in despite of all the rage, and all the efforts of those, who "hate the light because their deeds are evil."

Could the wishes and attempts of infidels succeed, they would throw the whole human race back into all the darkness and horrors of heathen idolatry; into an utter ignorance of the true God, and of the worship which he requires; and an utter uncertainty of a future state of existence. There is in these attempts a wanton cruelty, which it is not easy to characterize as it deserves.—Wretched and hard hearted men! Why will you seek to rob the miserable, of every name, of the best alleviation of all their sufferings? Why will you attempt to deprive some of the excellent of the earth of that which constitutes their highest happiness? Infidels usually avoid our assemblies, and in speaking as I do, I am perfectly aware that what I say is not likely to strike the ear of one of their order. Nor do I seek, Christian brethren, to stir you up to hate or persecute these men. No verily; but I would stir you up to pity them, to pray for them, and with Christian zeal, mingled with meekness, to labor in every proper way, for their conversion: and I would stir you up to guard the young and the unwary against their arts and their delusions, as against a moral pestilence, poisonous to the very vitals of social happiness, and leading to all the horrors of the second death.—*Rev. Dr. Green's Sermon in the National Preacher*

An orator should not aim to fix the attention of his audience on his subject, and he may then be certain of turning their admiration on himself.

Poetry.

For the Western Luminary

LINES

On the death of Miss JESSICA MEGOWAN, of Lexington, a member of the Sabbath School and Bible Class attached to the Church of Christ on Mill-street; who departed this life the 11th inst., at Cincinnati, Ohio, in the 15th year of her age.

JEHOVAH reigns and from his throne
Makes his stupendous secrets known;
Consistent with his own decrees
He always does what e'er he please:
And, what is pleasing in his sight,
Dare any say *cannot* be right?
Nor would it be within his plan
To counsel with his creature man.

Poor erring, feeble man complains,
If he is cross'd—but nothing gains;
He asks, distress'd, the reason why
His lovely child is call'd to die?
And thinks, the *Deity* might spare
And take some *worn-out sufferer there;*
Some useless, barren, withered tree,
And spare his youthful JESSICA.

She was a blooming, lovely child,
Of temper affable, and mild;
Like some fair blossom, hardly blown;
Esteem'd and lov'd, wherever known:
Her numerous young companions will
Remember her affections still.

To parents, dutiful and kind;
To vice opposed—to good inclined;
Anxious to learn—and wish'd to be
Prepared for her futurity—
Sedate attentive, eager, to
Perform what duty bid her do;
The Sabbath-school was her delight;
And always ready to recite;
While it appeared, her very soul,
Was fixed to understand the whole
No one did JESSICA surpass,
If older—*at her Bible class;*
Whoever absent—she was there,
And read with most attentive care;
Intense that she might understand,
The *precious volume* in her hand.
And often deep suffused in tears
Would vent her joys, or tell her fears:

You little girls, or larger grown,
Who used to read with her alone;
Or, with her, at the Class appear,
Is it not *true* as stated here!
You know it is; your conscience must
Acknowledge the description just.
Well, it is done! *The scene is o'er,*
No never! shall you *meet* her more;
The reading and the weeping too,
My little girls, *is left to you!*
You weep, dear children *well you may,*
She cannot weep or read, or pray,
The tongue that spoke,—the eyes that wept,
Are safe in yonder *grave yard* kept;
Those arms, which once around you clung,
Are from their kind embrace unstrung;
The feet which walk'd to meet the class,
Can no more o'er the threshold pass;
The tender, warm expressive kiss,
Exchanged, for such a state as this!!

Ah! had you seen her cold in death,
Her eyelids clos'd, deprived of breath
Her bosom, winding-sheet, and shroud
You would have wept, my daughters, loud!
I picture to myself the scene,
And know what flowing tears must mean.
You lov'd her, yes; we lov'd her too;
Her parents lov'd her more than you:
Ah! 'twas to their dear hearts a stroke,
Which almost every heart string broke:
Witness the tender mothers tears,
Yet calm, and quite resigned appears:
Religion, full in exercise,
And time will dry the parent's eyes—
Mothers! you weep perhaps more tears
May not escape for many years,
Than have been shed, and yet may be,
Over the lovely JESSICA!
Pause—sisters, mothers, ask your heart,
Are you prepared, with yours to part!
Should your dear daughters, in the bloom
Of youth be hurried to the tomb!
Like our dear sister, in her grief,
Have you her God and *her relief?*
Do you instruct them? do you send
Them weekly, to some valued friend,
Who has a Bible-class, and will
Into their minds, the truth instill!
Speak conscience let the truth appear,
And God and love, and duty hear!
Establish firmly as a rule,
Attention to the Sabbath school;
And know, that nothing can surpass
A well directed Bible class!
See that your daughters now prepare
To pay a strict attention there—
There was our dear departed child,
We almost said, somehow beguiled;
At least, we must in duty say,
She thought her highest interest lay
In her attention to her class.
Nor, would she let a season pass:
There, by judicious, pious care,
She learnt what Christian duties were,
And was instructed, in her youth
The mighty force of gospel truth!
The Saviour's character she knew,
And lov'd his ways and people too.
She grew in knowledge in this way,
And was prepared to meet the day—
The day we said! Ah solemn thought
Which, to her mind, her Bible brought;
And what she learn'd, some months ago
Consoled her heart, and eas'd her woe:
And to a friend, then standing by,
Express'd a willingness to die.

Parents, your *first* and *last* is gone:
Your infant which you doated on,
Not long ago, you saw *that* lay
A little mass of lifeless clay
You felt for *that*—we saw you weep;
The stroke was hard, the wound was deep,
But *this*, brought back the former pain,
And burst the sluices wide again.

Well! both are gone—and both at rest;
It is the Lord and must be best.
Leave all the balance to that day,
Which will remove the mists away;
The clouds which now from you conceal
This mighty wheel within a wheel:
And when develop'ed, will appear,
So plain, so wise, and then so clear,
Incontrovertible and good
And all precisely as it should!

J. M. H.

Lexington, 18th August 1828.

From the New-York Observer.

Extract of a letter from a Clergyman in New-England to a gentleman in this city.

In the calm moments of reflection I am indeed an astonishment to myself. I am astonished at the conduct of Christians I am astonished at the conduct of the world. And most of all, I am astonished at the conduct of those professors of religion who believe in the absolute necessity of Divine influence connected with human effort, and no doubt bestir themselves when the sound of a going is heard in the tops of the mulberry trees. Sinners are convicted and converted when saints are wrestling in their behalf—In confirmation of this truth, the following occurred not long since:—A few Sabbaths ago, I preached a sermon, showing that the spiritual interests of children must be dear to eminently pious parents. The day after, or the but one after, news came that there was a revival of religion in Mount Pleasant Institution, Amherst, Mass in which two of my neighbors have each a son; and it was also stated, that one of these youth was distressed in view of his sins. From the other, nothing was heard. The parents of the latter at once became intensely interested in the spiritual state of their child. Though I was absent, both the father and mother came to my house in an agony of spirit, the like of which we had never on any occasion witnessed in them. So soon as I returned, I went to their house, and found them in a state of feeling in which I never expected to find them. Though praying persons, as we trust, their most earnest desire was to be guided aright in prayer. They felt that their prayers were good for nothing. The evening was spent exclusively in conversation in relation to their duty as parents, to their children, and in prayer for these youth. Day after day the struggle with them lasted, until the exhausted nature of the mother imperiously demanded rest. At that period, as I was sitting at the door, this mother came and put into my hand an opened letter which announced the fact that both of the youth were *rejoicing in hope.* She fainted; and when she recovered, we mingled our tears together.

A short time since, I heard the following from an authentic source—A kinsman of mine in the Western part of this State has a large family. Two adults of the family were without hope of an interest in Christ. These children were absent from home for a few days, one in one place, and the other in another. The father was called to attend a religious meeting in another town. As he went from home, he became deeply anxious for the salvation of these children, as did his wife about the same time. Their anxiety on this account deprived them of sleep for two nights. On the third day the father returned, and found that one child had just been brought to rejoice in hope, and the other came home soon after praising God. The difficulty with your church, and the difficulty with all of us, is, we do not *agonize* at the Throne of Grace for the salvation of sinners. It is of too little consequence with us whether they are converted or not.

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Danville, August 2 1828

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Danville, August 2, 1828.